UMMUL MOMINEEN

HAFSA

BINT UMAR

حفصه بِنت عمر رضئ الله تعالى عنها

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UMMUL MOMINEEN HAFSA BINT UMAR

(رضئ الله تعالى عنہا)

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بِسم الله الرحمنِ الرحيم

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

UMMUL MOMINEEN HAFSA BINT UMAR (رضئ الله تعالى عنہا)

Ummul Momineen Hafsa bint Umar (رضئ الله تعالى عنہا) is reported to have born in 605 CE in Makka. She grew up in an era of immense social turbulence before the advent of Islam. Her father, Umar ibn al-Khattab (رضئ الله تعالى عنه), was born in 582 CE in Makka in Banu Adi subtribe of Quraish. Banu Adi were the descendants of Adi ibn Ka'b. Umar (رضئ الله تعالى عنه) was renowned even before embracing Islam for his eloquence, leadership, and unyielding character.

Umar ibn al-Khattab (رضئ الله تعالى عنه) accepted Islam in 616 CE, a year after Muslims' migration to Abyssinia. He was initially a staunch opponent of the new message brought by Prophet Mohammad (صلى الله عليه وآله وسلم). However, he later become one of Islam's greatest champions. His acceptance of Islam marked a turning point for the struggling Muslim community in Makka

Ummul Momineen Hafsa's (رضئ الله تعالى عنہا) mother was Zaynab bint Maz'un, the sister of Uthman ibn Maz'un (رضئ الله تعالى عنه), one of the earliest converts to Islam and a close companion of the Prophet (صلى الله عليه وآله وسلم). This maternal connection added a layer of spiritual distinction to her upbringing. Zaynab's family was among those who accepted Islam in its earliest and most difficult days, and their household would have been a place where the teachings of the new faith were cautiously but earnestly upheld.

Raised in such a home, Hafsa (رضئ الله تعالى عنہا) was no stranger to courage and conviction. She grew up witnessing the rising tension between the Quraish elite and the early Muslims. Even before her father's acceptance of Islam, she would have seen the challenges faced by those who dared to proclaim belief in the Oneness of Allah.

Once Umar (رضئ الله تعالى عنه) himself embraced Islam, his household became a pillar of strength for the Muslim community. Hafsa (رضئ الله تعالى عنہا), still a young girl at the time, grew up under the spiritual reformations of Islam and the firm guardianship of her now-Muslim father.

Hafsa (رضئ الله تعالى عنہا) was among the early Muslims who migrated to Medina. Her early life, therefore, straddled both the hardship of Makkan persecution and the hope and opportunity of the nascent Islamic state in Yathrib (Madina). These formative years instilled in her a resilience and literacy that would later distinguish her among the Prophet's (صلى الله عليه وآله وسلم) wives.

Moreover, her ability to read and write—a rare skill for women in pre-Islamic Arabia—highlighted the intellectual environment of her family. It was this literacy that later allowed her to play a key role in the preservation of the Quran, as she was entrusted with one of the earliest compiled manuscripts.

EARLY LIFE AND MARRIAGE

Hafsa bint Umar (رضئ الله تعالى عنہا) came of age during the most volatile and formative years of the early Islamic movement. Her adolescence unfolded against the backdrop of fierce persecution in Makka, the uncompromising resistance of the Quraish, and the unwavering determination of a small group of believers led by the Prophet Muhammad (صلى الله عليه وآله وسلم). As the daughter of Umar ibn al-Khattab (رضئ الله تعالى عنه)—who would become one of Islam's greatest figures—Hafsa's early years were marked by a close proximity to the heart of the unfolding Islamic revolution.

Though much of her private youth remains undocumented, the historical accounts affirm that Hafsa (رضئ الله تعالى عنہا) accepted Islam alongside her family shortly after her father's conversion. Umar's (رضئ الله تعالى عنه) entry into Islam is remembered as a monumental moment: his resolve and public declaration of faith offered strength to a community long shrouded in secrecy and fear. From this point onward, Hafsa grew up in an environment charged with religious fervor, moral discipline, and an evolving spiritual consciousness.

It was during these early years that Hafsa (رضئ الله تعالى عنہا) was married to Khunays ibn Hudhafah as-Sahmi (رضئ الله تعالى عنه), a noble and courageous companion of the Prophet (صلى الله عليه وآله وسلم). Khunays was among those who embraced Islam in the earliest period, and he participated in both the migration to Abyssinia and later to Medina. His deep faith and loyalty were well recognized among the Sahabah.

After settling in Medina, Hafsa (رضئ الله تعالى عنہا) and her husband Khunays found themselves at the heart of the emerging Muslim community. Khunays took part in the Battle of Badr, the first and most decisive military confrontation between the Muslims and the Quraish, and he was honored as a participant in that pivotal moment of Islamic history.

Sadly, Khunays did not live long after the battle of Badr victory.

He participated in the battle of Uhad and though he reportedly survived the battle of Uhad, he succumbed to the wounds or illness shortly after the battle and died in Madina. Hafsa (رضئ الله تعالى عنہا) was left as a young widow, bereaved but dignified, still only around twenty years old.

Her grief was shared by the Muslim community, and especially by her father Umar (رضئ الله تعالى عنه), who began to seek a suitable and pious match for her remarriage. In a touching episode recorded in both Sahih al-Bukhari and Musnad Ahmad, Umar offered her hand first to Uthman ibn Affan (رضئ الله تعالى عنه) and then to Abu Bakr as-Siddiq (رضئ الله تعالى عنه), both of whom declined to respond. Feeling hurt by their silence, Umar approached the Prophet (صلى الله عليه وآله وسلم) and expressed his distress. The Prophet (صلى الله عليه وآله وسلم) comforted him with a remarkable promise: "Hafsa will marry someone better than Uthman, and Uthman will marry someone better than Hafsa."

Shortly thereafter, the Prophet (صلى الله عليه وآله وسلم) himself proposed marriage to Hafsa (رضئ الله تعالى عنہا), not only to honor her and her father but to elevate her rank among the believing women. She became the wife of the Apostle in the third year after Hijrah (625 CE), a time of growth and consolidation for the Muslim ummah.

MARRIAGE TO PROPHET MOHAMMAD (صلى الله عليه وآله وسلم)

When Prophet Mohammad (صلى الله عليه وآله وسلم) proposed to marry Hafsa (رضئ الله تعالى عنہا), Umar (رضئ الله تعالى عنه) was deeply honored. This marriage elevated Hafsa to the rank of Ummul Momineen—Mother of the Believers.

Within the Prophet's (صلى الله عليه وآله وسلم) household, Hafsa (رضئ الله تعالى عنہا) was known for her devotion to worship and keen intellect. Her literacy allowed her to record and memorize the Quran. She memorized large portions of it. Despite occasional moments of tension due to her assertiveness, the Prophet (صلى الله عليه وآله وسلم) held her in high regard.

She embraced the life of the Prophet's (صلى الله عليه وآله وسلم) household with sincerity, discipline, and piety. She lived simply, fasted often, and spent her nights in prayer. Her chamber in the Prophet's (صلى الله عليه وآله وسلم) home became a sanctuary of worship and learning.

Her literacy made her especially valuable as a preserver of the Quran as one of the earliest compiled manuscripts of the Quran was kept in her custody after the Prophet's (صلى الله عليه وآله وسلم) demise.

She also narrated numerous Ahadith and was a teacher to many of the Tabi'een.

One well-known incident involved her disclosing a secret of the Prophet (صلى الله عليه وآله وسلم), which led to the revelation of verses from Surah al-Tahrim (66:1–5). Despite such incidents, she

remained a beloved and pious wife of the Prophet (صلى الله عليه وآله وسلم), remembered for her dedication and trustworthiness.

LIFE AFTER THE DEATH OF THE PROPHET (صلى الله عليه وآله وسلم)

After the Prophet's (صلى الله عليه وآله وسلم) passing, Hafsa (رضئ الله تعالى عنها) continued her life in Madina, remaining engaged in worship and teaching. As the daughter of Caliph Umar ibn al-Khattab (رضئ الله تعالى عنه), she held a unique position of influence but refrained from political involvement.

Her most enduring legacy was safeguarding the Quranic manuscript compiled by Zayd ibn Thabit (رضئ الله تعالى عنه) under Abu Bakr (رضئ الله تعالى عنه). When Uthman ibn Affan (رضئ الله تعالى عنه) undertook the task of standardizing the Quran, he used Hafsa's copy as the primary source as mentioned in Bukhari.

She transmitted Ahdiths, advised the community, and remained a model of female scholarship. Hafsa passed away in 45 AH (665 CE) and was buried in Jannatul Baqi.

Hafsa bint Umar (رضئ الله تعالى عنها) is remembered as a woman of integrity, knowledge, and piety. Her strong character, inherited from her father, did not diminish her humility or her devotion to Allah. She played a foundational role in preserving the Quran and in transmitting the sayings of the Prophet (صلى الله عليه وآله وسلم). Her literacy, her spiritual discipline, and her trusted role in the Prophet's (صلى الله عليه وآله وسلم) life make her one of the most important female figures in early Islam.